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1. When the Evangelical Synod began its session on 23 April in Berlin-Weissensee, Otto Nuschke, party chairman of the CDU in the East Zone, was unaware that the main committee of the CDU was to meet in an extraordinary session in Berlin on 26 April 1950. This special meeting of the main committee was called during the evening of 24 April at the insistence of Goetting and Dertinger.
2. This hurried summons for a meeting was preceded by a heated discussion between Grotewohl and Ulbricht, on one side, and Nuschke. Nuschke, who handles transactions between the government and the church, wanted to extend the official greeting to the synod as representative of the government. Since Federal Minister of the Interior Dr. Heinemann in his capacity as president of the Evangelical Church was presiding over the session, the leadership of the Church feared an official tie between the two governments, and through an agreement between Dr. Heinemann, the president, Bishop Dibelius, the chairman of the Evangelical Church Council, and Bishop Lilje, the deputy chairman of the Council, the Church took a position against the desire of Nuschke to extend the official greeting to the synod, stating that the session should be purely a Church affair with no governmental participation involved. Dr. Heinemann, for his part, was instructed to abstain from any allusions to his political position in the Federal Republic during his transactions as president of the Church. At a reception given by the Church, Dr. Heinemann presided and received both the Western Allied Commandants and Nuschke in his capacity as deputy Minister President. None of the invited Soviet participants appeared at this reception, although they had attended various other functions held by the synod.
3. The reproaches heaped by Grotewohl and Ulbricht upon Nuschke began with the charge that he, in his written greeting to the Church, failed to mention the proclamations criticizing the East Zone Government made from pulpits throughout the Zone.

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They further charged that the proclamations were made the more effective because Nuschke attended the opening service of the synod in the Marienkirche at the same time that the proclamations were read in other churches.

4. Nuschke had been commissioned, as the duly qualified cabinet minister, to welcome the Evangelical synod as a most worthy and desirable institution. Some two weeks before the beginning of the session Nuschke was even told by Ulbricht that it was important that, as far as possible, a special government reception be prepared for the synod participants. Then, on 18 April 1950, there took place the conversation between Dibelius and Grotewohl in which the Evangelical Church brought forth its series of reproaches against the DDR. In connection with this conversation, about which he, Nuschke, was informed only in part, he visited Dibelius in order to communicate to the latter his own complaints concerning the Church. Nuschke indicated at this time that he would speak with the authoritative members of the SED Politburo as well as with important agencies of the Soviet Control Commission, and another meeting between the two was scheduled for Friday, 28 April 1950.
5. The scheduled government reception was countermanded by Grotewohl on the Saturday preceding the opening session of the synod when the imminent Church proclamations became known.
6. Grotewohl and Pieck made the following accusations against Nuschke: Nuschke has let one of the most decisive chances for his party and for the furtherance of the DDR go by in that he did not employ all available media during the preparations for the synod to win the Church for the DDR and for the "great peace action". During these conversations which took place on 22, 23, and 24 April 1950, Nuschke was given to understand that the founding of the Peace Committees, first planned for later, was advanced in time intentionally, as he knew, in order to assimilate the Church, whose keynote in the Berlin-Weissensee meetings was the theme of peace. The SED together with all its organizations made efforts to organize a great number of pastors exclusively for sermons on the peace question on the day of the synod meeting, and the movement lacked only the full resources of the CDU in order to win the entire Evangelical Church of Germany for the government inspired action. In addition to these charges, Nuschke was reproached because not only had the CDU not used this one great chance, but many pastors of the CDU had even taken this opportunity to commit sabotage against the DDR. Further, Nuschke was accused of now trying to find an opportunity whereby he, with the help of the Church, can detach himself and his party from the common tasks of the DDR.
7. Ulbricht and Grotewohl stated that the Church in its entirety apparently can no longer be made a full partner of the forces of peace due to the very opaque method of acting on the part of the CDU during the synod. For this reason there can be only one path for the CDU to take: it must categorically and authoritatively declare that the Christian circles of the DDR support the government and that the proclamations by Bishop Dibelius and other Church dignitaries against the DDR must be considered a stand against peace.
8. Nuschke made strong protests against these requests. He explained with such a declaration by the CDU, the German Democratic Republic would lose its last chance to speak in matters common to all Germany, such as the Church, which still occupies the position of a bridge between East and West. He pointed out that it is just the membership of the Christian segment of the East German population which secures the connection to West Germany, and he predicted that by such a statement by the CDU the Christian Democratic Union of the Soviet Zone

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would lose its important moral and religious prestige after having already been deprived of its political meaning. With this weighty argument, Nuschke at first refused to summon the Political Committee of the CDU.

9. In the meantime Ulbricht and Grotewohl had spoken with Dertinger and Goetting, and these two finally persuaded Nuschke to call the Political Committee of the CDU and the CDU ministers of the Soviet Zone together for the next to last day of the synod.
10. The text of the statement against the Evangelical Church and the pastoral letter of the Catholic Church comes from Goetting.

Comment: Goetting's stand during the session of the CDU Political Committee is assumed [ ] to have been determined by direct orders received from the Russians.)

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Nuschke's statement presented his regret that the Church does not regard the peace movement of the DDR as a type of movement to which it can give its whole-hearted support. Goetting's declaration, apparently inspired by the SED if not actually by the Russians, was approved after long consideration with the categorical statement that the special existence of the CDU in the Soviet Zone depends upon its acceptance. Goetting added further that this declaration was of all the more importance because many CDU members and those pastors who work in the interest of the CDU definitely need this protection if they do not wish to run the danger of being treated as servants of Bishop Dibelius's campaign against the State.

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